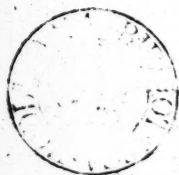




The
third sermon of
A. C. ...

R. Hall



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The. xliiii. Sermon of Ma-
ster Giulio of Milane, tou-
chyng the Lordes
Supper.

Sathan in all
tymes hath de-
uised, howe he
might by subtil-
tie defyle and de-
face with al kind
of superstition the Lordes sup-
per. In the time of Saint Paul
God did smite and sharpely pu-
nishe the Church of the Corin-
thians, because they dyd euyl
vse this Sacrament. In our
tymes (because we wyll not re-
coit the errours of all worldes)
be brought in, sundry kyndes of
superstitious hipocrisies, about
the vse of this Supper. All
A. ii. which

whiche I wyll not nowe name
in perticuler, for spendynge of
tyme. I wyll onely intreate of
that which is of most force, that
we may learne after what sorte
we ought to present our selues
to this holy table. Some wy-
ters moued by these wordes of
S. Paule: He that eateth vnworthelye
of this bzeade and this wyne, eateth his owne
iudgement: they haue takē in hand
to declare how a man may wor-
thely vse this Sacrament. And
after much debating, they haue
thus resolued them selues: that
a mā hath than worthely eaten
this bzead, whē he is in the state
of grace. And passing on a little
further, they haue expounded &
said, that a man is than in state
of grace, when he is purged and
clensed of all mortall and veni-
all sinnes. In this sort they re-
solue

solue them selues, because their
studye is to vnderstande after
what sort synnes be purged, &
howe a man may come into the
state of grace. The writers of
these dayes be of diuers iudge-
mentes touchyng this matter.
Some say that through contri-
cion, confession, and satisfacti-
on of workes, a man is purged
from all sinne, and doth deserue
the state of grace. But when a
mā doth diligently search what
is this meritorious worke of
this great goodnes, thei do very
yll agree vpon the matter. For
some say that this satisfactorie
worke is fastyng, accompanied
with teares and prayer. Other
adde this and say that our prai-
ers must be done with sackcloth
and other chastisementes of the
fleshe. Others do saye, that not

A.iii.

only

only these workes be necessarie
to deserue the state of grace: but
also there muste be almosse, the
whiche doth cleanse a man from
sinne.

The furder we be seperated frō
the pure time of the Apostles, so
much greater is the number of
satisfactions, and the thyng is
so augmented, that mens con-
sciences be brought into feare,
error, and desperation, and in
them selues so confounded, that
they knowe not where to fynde
the beginning, wherfore a man
is neuer certayne to do these sa-
tisfactory workes so perfectlye
that he may deserue to be in the
state of grace: No more there is
no conscience of anye luyuge
man, be he neuer so holpe, that
cā assure himself to be without
sinne, yf he shall beholde his
me.

merite, and the dignitie of his
owne workes. Let vs then leaue
of such encomberaunce of con-
science: and for the eatyng of
the Lordes Supper, let vs folow
the facion that was vsed by the
Apostles. Paule doeth not
bring our mindes to this despe-
ration and doubtfulnesse, when
he doth exhorte the Church of
the Corinthians to be worthe-
lye this Supper: But this he
saith, that than do we worthe-
ly vse this sacrament, when we
do acknowledge our selues to be
vnworthye, and laye open our
sinnes before Iesus Christ, that
he through his mercye woulde
make vs worthe. That we
shoulde also dispayre of our sel-
ues, & all our workes: for that
we myght receaue comforte in
hym, that we shuld humble our
selues,

selues, that in Christ we myght
be exalted: that we shoulde ac-
knowledge our selues sinners,
that in Christe Iesu we myght
be iustified: therfore we mai not
thynke to come to this Sacra-
mēt boyde of sinne, nether that
wee be worthe to deserue so
great a benefit. But let vs thus
thinke, that we being poore, do
go to a liberall geuer: that be-
yng sicke, we go to a gentle phi-
sitian: And beyng sinners, doo
runne to our sauiour. Thus
the dignitie wherof Paul spea-
keth that is in this Supper, is
perfourmed by fayth, at those
tymes when we beleue that all
the merites of Christ be oures:
And that we behaue our selues
in loue towards our neygbours
as this daye shalbe declared.
This erroꝝ that I haue nowe
spoken

spoken of, is one of the most notable errours þat is in the church concerning þe vsage of the lordes Supper. The seconde error is this, the which hath ben and is continuallye preached, that bread and wine is contayned the body & bloud of Christe Jesu. These preachers & scoole-masters of mens consciences, do only occupy them selues to perswade two thynges to the people.

The first, that in this sacramēt is the body and bloud of Christ. The other, that all Christians ought with great desyre to receaue this Sacrament, because thei do receiue the body & bloud of Jesu Christ. And these reuerend fathers say, that men may search no further, because that all matters of faith ought to be beleaued

beleued simplye. But to what
ende a man ought to vse this
Sacrament, and what commo-
ditie a Christian getteth by it:
these our reuerēde fathers haue
not so muche as touched one
worde, to comfort suche consci-
ences as be in trouble. These fa-
thers do not consider that this
theyr sayth may be in the deuyl,
and in all his members. It is
no hard thing to perswade this
theyr article to the people. For
yf thei beleue that Iesus Christ
is rysen from death, that by a
miracle he entred, the gate be-
yng shut, into the house where
the Apostles were gathered to-
gether, without any hurt to his
body: also if they beleue manye
other miracles that was done
of the Lord whyle he lyued here
vpon earth: By the same reason

it

it is an easy mater to perswade
the Christian people, þ in bread
and wine there is the body and
bloud of Iesu Christ. Thus this
were a small matter wherupon
to stay: but we must search som-
thing further. These spirituall
masters thynke to haue done
theyr offyce, whensoever they
haue perswaded this to the peo-
ple: that in the sacrament is the
bode of Iesu Christe, and that
they be bounde to receaue it.
We be come nowe to this passe:
lette a man aske a Christian yf
he wyll communicate, he wyll
aunswere yea. And if you aske
him wherfore he wyll do so, he
aunswereth, because the Chur-
che hath so ordeyned. But yf
we shoulde consyder the matter
somthyng more depelye, and
searche for what pourpose and
to

to what end this was ordeined:
he wpll aunswer, to receaue the
body and bloud of Christ Iesu.
And they thynke to knowe e-
nough, whē they can after this
sort geue accompt of theyr con-
science. But as I haue already
sayde, yf this thing be no other-
wayes considered, this sayth is
nothing: because euery naugh-
tye person can haue this faith.
And he that can geue no better
accompte of his sayth, then is
commenly done nowe a dayes,
lette hym take heede to receaue
this sacrament. To admit br-
to the supper those perlōs thus
euyl instructed: is as a manne
Should admit a brute beaſt to an
holy banquet, to the great igno-
minie of Iesu Christe, and con-
fusion of the church. It is then
expedient that the Christian be
other.

otherwaies instructed, and that
he knowe what thing this Sa-
crament is, and for what ende
the Lorde hath ordeyned it, for
what cause also the church doth
bse it: what profite the faithful
do receaue by it: and manye o-
ther thinges which be necessary
to vnderstande, as this daye is
made manifest. I say the mini-
ster ought to bse in this Sacra-
ment the selfe same meanes, as
is bled in baptisme, whē a child
is baptised, or yet any other per-
son growen in yeres. The whi-
che partie when he goeth to be
baptised, it is not sufficient to
desire to be vnited to the church
& that he beleueth suerlye that
this washyng is baptisme, and
that this sacrament is ordeined
of God: No nor it is no suffici-
ent cause that the partie doeth
desire

desyre to be baptised, because
this belief may be both in good
and euyl. But the principall
point that the minister doth de-
sire to know of him that is bap-
tised, is this: Whether he doth
forsake the deuyl with all his
works, and that he that is bap-
tised do confesse so to do openly.
That done, the minister doth
aske yf he beleue in the father,
in the sonne, and in the holye
ghost. In which demaunde the
mynyster doth searche out the
fayth of him that receaueth the
Sacrament: of which faith, the
Church must be assured. There-
fore it is nedeful that euery one
that is baptised, shuld know to
geue accompte of theyr fayth in
the face of the congregation.
Howe muche more then oughte
this to be done in the Sacra-
ment

ment of the Lordes supper, the
which is only ministred to such
as be of sufficient yeres, & that
be able to vnderstande the word
preached.

Therfoze when any man shal
first communicate, it is expedi-
ent to heare his confession by-
pon this article. For by that
confession the Church maye
iudge yf suche a person bee a
fitte vessel to receaue suche a
Sacramente: that by this mea-
nes there maye bee a difference
of Judas and other brutyshe
creatures. There is then to
be wysshed some other sayth,
muche dyscrepnce from this
of the Hypocrytes, the whi-
che thynke they haue done e-
nough, whē they haue perfour-
med that worke, because it is so
ordey.

ordeyned. were it not a great
folly yf one of rype yeres should
be baptised, and yf he were as-
ked wherfore art thou baptised,
could make no other aunswere
but that he is baptysed because
it is so ordeyned. And hauynge
no other stay whereunto the
Christian fayth should stay bp-
pon: should not such one be al-
most iudged and taken for a dis-
simuled Christian? Seing than
þ Sacramentes be witnesses of
our fayth: it is needefull that
they whiche wyl present them-
selues to this table, be well in-
structed to geue accomptes of
theyr fayth. Therfore it is con-
uenient that suche shoulde be
examined of the minister of the
Church.

First the minister doth aske the
Christiā what is this sacramēt?

The

The faithfull doth answer, that
this sacrament is an assurance
and gage, left of Iesu Christe in
his church, for that none should
doubt, but that his body is dead
for vs, & that hys bloud is shed
for the remission of our sinnes.
Then the minister shal aske him
what he intendeth to do, when
he doth present him selfe to this
supper. The faithfull doth answer,
I do beleue to receaue all
the merites of Iesus Christ, and
to receaue them in suche sorte,
that they bee no more Christes,
but that they bee myne, in no
lesse force then yf I with my
owne proper bodye had merited
the kingdome of heauen. Then
the minister doth thus aske and
say: what assurance hast thou
to assure thy selfe after this sort
of the workes of thy Lorde? The

B.i.

faith.

saythfull doth aunswere, I do
thys assure my selfe vppon the
wordes that Iesu Chryst spake
in his last supper, when he said,
take and eate, this is my body,
thys is the cuppe of the newe
Testamente in my bloud, the
whiche shalbe shed for you. A-
gayne the minister doth aske,
after what maner doest thou
thynke to eate thys bodye, and
drynke this bloud? The faithfull
doth aunswere: I do beleue to
eate it spirituallly, in suche sort
as the gospel vnder the signes
of bread and wyne doth offer, &
my sayth doth receaue. The mi-
nister doth aske, wherefore doest
thou not thynke to eate the car-
nal body of Chryst? The faithfull
doth aunswere, because it is the
spirite that geueth me life, & the
fleshe profiteth nothyng. For
this cause sayeth the Christian,
am

am I come hyther vnto the
company of the faythfull for to
receaue this sacrament, because
I beleue that the bodye of my
Lorde is dead for me, & that hys
bloud is shed for my redemptiō:
therfore my fayth is confirmed
& comforted by this sacrament.
The minister doth demaunde,
what profit & commoditie rece-
ueth thy soule of thys holy sup-
per? The faithfull doth answer,
the commoditie that I receaue
therby, is þ̄ I am made a mem-
bre of Christe, who is the head
of the Church: And I do trans-
fourme my selfe into my neigh-
bour, so þ̄ I become one soule,
one hart, & one wil w̄ him. With
these & other lyke instructions,
ought the Christian people to be
instructed, when they doe fyrst
present them selues to thys ho-
ly supper. Thys Sacramente

B.ii.

is a

is a witnesse of our sayth, and also an open confession of the same: For when we do frequent it, we do declare the death of the Lord. The minister of the church ought to admyt none to thys supper, who were not very well instructed, and also openly had made confession of these thyn- ges: And whē thys faith is not, all thinges be decayed and of no force. Let vs now then consider what difference is betwixt the fyrst sayth & this seconde. Thou beleuest by thy fyrst sayth, that in this sacrament is the bodeye and bloud of Iesu Christ.

What profit hast thou by this beliefe? The deuil and any wicked person may haue this faith, and yet for all that shall not be saued. Thou beleuest that to vse this sacramēt, is a good worke.

The

The deuyl beleueth also & knoweth that it is a good woork: so y^e this common faith maketh man no better then the deuyl, or any other naughtie person: Therfore it is requisite to haue some other fayth. But so sone as the true & lyuely fayth springeth in our hartes, and speaketh to our conscience, it sayeth: Ah from henceforth be mery, seinge Christ is wholly thine in all respectes, because that in this supper thou doest receaue all hy^s merites, he hath supped vp in his bloud all thy sinnes. Confesse therefore from henceforth openly in thys Sacrament, the death of thy Lord, because he is present in all thy doinges.

This seconde fayth farre passeth the fyrst, the which maketh thee no better then the Deuyl.

no nor than any hipocrite. But
this second christian faith, doth
geue vnto thee, al that treasure
enclosed, and promysed in these
wordes of Iesu Christe: Take &
eate this is my body. Therefore
it is needfull that the minister
of the Church be wel aduised in
geuinge thys sacrament to any
body, yf he haue not before vn-
derstande his faith. And by that
confession which the Christian
hath made in þ church, to iudge,
that he is worthe to eate thys
supper, and to be made one body
with Iesus Christ. This confes-
sion is to be had of necessitie, be-
cause that sacramētes be ordai-
ned for this ende, that they may
be witnesses, & also an open con-
fession of our faith. It is expedi-
ent that we liue after suche sort
in thys mortall lyfe, þ we helpe
our neyghbour, & that we shuld
shew our faith, the which is hid

in our hartes, openly by some
outwarde token to the Church.
That is bi baptisme, & with the
supper of the lorde. The gospell
must bee confessed openly wth our
mouth, and for this cause also is
this sacrament ordayned, that
al the worlde maye knowe that
we be Christians: he that vseth
not the sacrament of this sort,
doth greuously offend hys lord.
What shall profit thee this fyrst
faith of the hipocrites, when in
passing ouer of this worlde, the
deuilles shal tempt thee: if thou
shalt saye I beleue that I haue
receaued the body of Chryst, be-
cause it is so ordayned: In lyke
sort wil the deuil say. And I be-
leue also that thou haste recea-
ued it. This faith will nothinge
profit thee, nor yet ease thee of
thy troubles. But if thou be in-
structed in the true sayth: thou
shalt aunswere the deuill & say.

Alh Satan thou tyraunt, what
power haste thou in me? I am
armed in thys sacrament with
the merites of Iesu Christ, who
is made mine and I am become
his: what canst thou do against
me? I do not esteeme thee, vse thy
force, I do not feare it: my lorde
is greater then thou. With thys
fayth ought euery one to be ar-
med, not only to passe ouer this
lyfe, but also in all parylles
whiles we shall here lyue. After
thys sort it becommeth a Chri-
stian to be instructed, yf this sa-
crament should profit him. For
yf thou hast not thys fayth, al-
though thou hadest al the Prie-
stes of the worlde aboute thee
with the Sacrament in theyr
handes, it should profit thee no-
thinge. We reade in the boke of
the Kynges, that the people of
Israell

Israell fyghting with the Phi-
listines, were ouerthrowen, put
to flyght, and dispersed. After
thys ouerthrowe, the Elders of
the people of Israell, gathered
them selues together and sayde
to them: for thys cause are the
Philistines lordes and conque-
rours in this warre, because the
arke of the couenaunte is not
with vs. It was then ordayned
that the arke should be brought
into the army, of whiche when
it came, al the people were glad.
The Jewes cryed with greate
ioye, thinkinge therby to haue
made affrayde the Philistines,
triumphinge of victorie, not
yet gotten. The people of Isra-
el being proude for the presence
of the arke of the Lord, they be-
ganne battell a freche with the
Philistines, but with great losse

1. Reg. 11

B. v.

and

and more Shame, they were put
to flight & ouerthrowen. How
came this to passe, that y^e Jewes
were thus subdued & euyl han-
deled? The arke of the lorde was
present, in which they had such
confidence, that they thought
God to bee present, and that he
had there a peculier habitation.
Of thys they had no lesse confi-
dence, then hath the hipocrites
of this sacrament. Why dyd not
God helpe the Jewes: because
the Hebrues were boide of faith,
thought by the presence of the
arke, to haue god to be fauoura-
ble. The very selfe same thinge
doth come to passe in our times,
to such as trust in the outward
worke of this sacramēt, and be
not instructed with y^e true faith
wherewith a christian ought to
be endued. Therefore the deuill
hath more power of suche, after
thei haue receaued y^e sacrament,

then euer he had before. Let vs
then leaue of this illusion, and
beleue, that that Christian whi-
che is partaker of Iesu Chryste
by faith, doth become of the self
same substaunce with his lord.
This is that coniunction of the
church wth Christ, wherof Paule
spake saying: that we should en- Ephc. 1
crease by all meanes in Christ,
who is the head, wherunto the
body fastened & ioyned by euery
kind of coniunction, according to
h^{is} power & mesure of euery part,
causeth the body to encrease in
edifyng it self by charitie. Our
bodies be members of Iesu christ,
and the habitation of the holpe
ghost. These benifites be geuen
vnto vs, because our lord is ioyn-
ed vnto vs both in spirite & in
bodi. This coniunction that we
haue wth Iesu Christ, can not be
declared, wth greater prayse then
Paul did, when he said, that our

Ephe. b.

fleshe is the fleshe of Christ, and our bones the bones of him. In no lesse force thē was the bones and fleshe of Eua formed of Adam.

Seinge we haue nowe made mannyfeste the instruction that ought to be kept when a Christian will vse thys sacrament of supper: It is nowe nedefull to declare what fruite and commodity we haue of this supper. I saye thys supper doth brynge forth two fruites to a Christian. The fyrst is, that we become after a sort the brethren of Iesu Christ, and that we be the selfe same substance with him. The second fruite is, that we be transformed after a sort with oure neighbour, that we become one harte, and one soule with hym. And after this sort al the whole Church

Church is vnited with Iesus
Christ and in it self. These two
fruites be described of Saynct
Paule who sayth: The cuppe of
blessynge whiche we blesse, is it
not the cōmunion of the bloud
of Christ? The bread whiche we
breake, is it not the communi-
on of the bodi of Christ? Because
that many be one bread and one
body, therefore all we be parta-
kers of one bread, whensoever
we do eate of thys bread, that
wytnesseth that thys meate is
common to all beleuers. And
seyng that in this sacrament al
thinges be common: let vs re-
ceauē together that, the whiche
Christe hath wrought for vs.
Thys is that commoditie of
whiche I haue so often spoken.
If the christian haue sayth, and
beleue that the body and bloud
of

of the lord be hys, he hath then
Jesu Christ in him with all hys
beniffites. Thenceforth the hart
is meri, reioyseth & triumpheth,
trustyng to be saued, not by his
owne goodnes, but by the inno-
cent bloud of Jesu Christ. This
is to be trāsfourmed into christ,
and to be his body & bloud: for
that he taketh vpon him al our
miseries, all oure vnhappynges,
& al our mishappes. These two
thinges be ioyned together, and
agree in one, that is the good-
nes of Christ and our sinne, that
we should be of the same health
and strength, if we be one soule
with Jesu Christ: what thynge
shuld we desire more then that.
These and such other like thin-
ges, ought to bee preached and
taught the people, when they
fall a reasonynge of thys sacra-
ment,

ment, for that end, that the christians may vnderstande to geue accompt to the Church of theyr sayth. But ypocrisie hath nowe suche power and force, that the Christians be onely geuen to ceremonies, the whiche be more superstitious then godly. They vse this sacrament only because it is so ordayned: because they thynke to receaue the bodye of Iesu Christ: there they stay. And leauyng the true vse of thys sacrament, they haue framed of their owne heades, many other commodities without the warrantise of the worde of god. The fyrste commoditie is thys, yf a man heare masse, all day he can haue no harme: If thou haste losse any thyng, or yf thou bee robbed, cause masse to be sayde, and thou shalt fynde thy things.

things, and that shalbe restored
that was robbed. If thou wylt
fynde grace in maryage, or bee
healed of any dysease, or yf thou
wouldeste haue a prosperous
iourney, or delyuered from any
peryll, cause masse to be sayd of
suche or suche a Saint, vnto
whom the wysedome of man
hath grauen theyr peculyer of
fice. These be not the commodi-
ties of this supper. For it is not
intituled that a manne shoulde
therby obtayne prosperitie, ho-
nour, ryches, and other worldly
goodes: but it is principally or-
dayned for a remembraunce of
the lordes death, that we shoulde
be vnited to him, neuer to be se-
perated. There is also an other
cause, wherfore this sacrament
is ordayned, and that is: that it
shoulde be in stede of an exhorta-
tion

tion to stirre vs vp to loue and
vnitie with our neighbour. For
this cause doth the Lord parti-
cipate his bodie to vs, that he
may be wholly vnited to vs, and
we ioyned together with hym.
And being al ioyned in one mi-
sticall bodie, we shoulde be the
members one of another. This
societe which we ought to haue
together, is figured bi the bread
and wine whiche be offered in
this supper. The bread is made
of many cornes, the whiche be
after a sorte made one and min-
gled together, so that the one
can not be seperated from the o-
ther. Euen so we Chryistians
ought to be vnited together w
ach charite, that one could not
be seperated frō another. This
vnitie was described of Saint
Paule as I haue sayde before:

C.i.

who

who sayde that all those which
were partakers of this holye
bzeade, be one body. The Chri-
stian than shall reape a greate
profite by this Sacrament, yf
he shall be transfourmed into
his neyghbour, and doth pre-
ferre the wealth, honour, and
profite of his neyghbour before
his owne. Out of this greate
charitie spzyngeth these good
thoughtes in vs, which can not
offende, which can not despyse,
noz by any meanes tormēt our
neyghbour. And by that mea-
nes is not Jesu Christ offended,
neither tozne, noz yet rente in
peece. Therfore we can not be
seperated from our neyghbour,
but we be also seperated from
Jesu Christe: we can not loue
our brother, if we loue him not
in Jesu Christe: we ought to
hau

haue the selfe same care of our
neighbour, as we haue of our
selues. We be one the membre
of another, and we be altoge-
ther the bodye of Iesu Christe,
who is the head. Lyke as there
is no one part in our carnal bo-
dy that is hurt, but that all the
rest of the members feelee smart
by the same: Euen so ought we
to haue compassion one vpon a-
nother, when he is in trouble,
and suffereth any sorowe: and
our neighbours busines ought
no lesse to be oures, then our
owne. This is to be mery with
them that be mery, & to sorowe
with them that sorowe, and to
be disposed with the selfe same
mynde one towarde another.
These two frutes be at large set
forth of S. Augustin, who said:
The faithfull do nowe knowe

C.ii.

this.

this to be the bodi of Christ, not
to despise to be þ body of Christ.
They become the body of Christ
yf they wyllye by the spirite
of Christ: of the spirite of Christ
lyueth nothyng but the body of
Christ. vnderstande this bre-
thren that I haue spokē. Thou
art a man and hast a spirit and
a body: thy spirite is inuisible,
thy body visibill. Tell me what
lyueth? liueth the spirite by the
bode, or the bode through the
spirite? The bode to conclude
lyueth by the spirite. Wylt thou
then liue by the spirit of Christ,
become Christes body. Tell me,
liueth my body by the vertue of
thy spirite? my body liueth by
his owne spirite, and thy body
by the vertue of thy owne spi-
rite. The bode of Christe can
not lyue but by the spirite of
Christ.

Christ. Therfore Saint Paule
makynge manifest this breade,
sayde: we be one bread and one
bode. O Sacrament of God-
lynelle, O signe of unitie, O
knot of charitie. What oration
either of Demosthenes, or yet of
Marcus Cicero, or of any other
famous wyter, coulde stirre vp
or moue more vehementlye to
the loue of our neighbour, than
this sacrament moueth? What
prouocation can be more lyuely
and sensible then this? Let all
the Oratoures of the worlde
come forth and perswade vs to
the loue of oure neyghboure
with theyr polished Orations:
Let them vse all the coloures of
Rhethoricke and all theyr con-
nyng, they shall neuer brynge
suche a perswasion as this sa-
crament doth preache.

The wyse men of the worlde
perswade vs to loue our neigh-
bour, because we be of the selfe
same substaunce. the we shuld
lyue together ciuilly and with-
out disorder: But this Sacra-
ment doth exhorte vs vnto cha-
ritie, because that Iesu Chryste
is transfourmed in vs, that we
shuld lyue by his spirite, and
beyng thus ioynd together to
our headde Iesu Chryste, one
shoulde be the members of ano-
ther. Out of this fountayne
spryngeth all these exhortati-
ons of Paule, which do exhorte,
that we shoulde loue together
in suche sorte, as Chryst hath lo-
ued vs, who hath geuen his
lyfe in a swete sacrifice for our
saluation. This is to bee clo-
thed with Chryste, to be infla-
med with the loue of thy neigh-
bour

bour, to be continually charged
with charitie, euer desierous to
serue thi brother. O how much
hath the Christian profyted in
this sacrament, yf he be moued
& stirred with a wyl to serue his
neyghbour. Not without cause
than dyd S. Augustine name
this Supper a Sacrament of
Godlynesse, a signe of bnitie,
and the bonde of charitie. For
as this Sacrament is a spiri-
tuall meate, and swete to those
that be incorporate with Iesu
Christe, and with their neygh-
bour: Euen so of the contrary,
it is a mortal poyson to thē whi-
che put not their whole trust in
Iesu Christe, & be seperated frō
their neyghbour. The naturall
meat whē in findeth a body full
of naughtye humours, turneth
to poison, corrupteth & hurteth:

Ephe. v.
Roma. x.
Gala. v.

Even so doeth the spiritual
meate yf it fynde the soule vn-
faythfull, it dzyueth it to vtter
ouerthrowes, because that to
an vnfaythfull manne, euery
thyng is vnfaythfull and dam-
nable.

1. Cor. xi. Therfore sayth Paule: he that
eateth and dzynketh vnworthe-
lye, is worthy blame, and is al-
so a betrayer of the Lorde: such
one as this doth eate and dzynk
his owne iudgment, not iudge-
yng the body of the Lorde. By
which place I vnderstande that
it is all one, not to iudge the bo-
dy of the Lorde, and to eate it
vnworthelye. Wherefore they
which lacke faith, & be voyde of
charitie, without all religion,
and lyke hogges caste in them-
selues to this Supper: such as
these make no difference of the
Lordes

Lordes Supper. Therefore se-
yng they beleue not, that that
body is theyr lyfe, whensoever
they do present them selues in
the Church to receaue this Sa-
crament: they do blaspheme, &
do greate iniurue to the body of
Christ, they spoyle it of all dig-
nitie, and receauyng it after
this sorte, they be false betray-
ers of theyr Lord. Euen so these
that be in discorde with theyr
neyghbours, the whiche do so
hate them that they can not a-
byde the syght of them, whan
they do come together in com-
pany to celebrate the holy sup-
per, and to shewe that they be
knytte together with theyr bro-
ther in the bande of charitie:
such do blaspheme God, deuide
the mysticall body of Iesu Christ,
and teare in sunder the holpe
Church

Churche by peece and peece.
Therefore worthely are they to
be blamed, & be betrayers of the
body of Chryst. I say not onely
that they bee betrayers of the
Churche, whiche is the mystical
bode of Chryste : But I saye
they be traitors of theyr Lord,
no lesse then Judas and the
Iewes whiche crucified hym.
Eatynge after thys sort, vnwor-
thely, thei do receaue their own
dampnation, for vsynge thys
Sacrament without fayth as
the hypocrites do, they do con-
fesse that with theyr mouth,
whiche they beleue not in their
harte. And to be present at thys
table, is no other thinge but an
abiuration whiche is done in
euery false religion. It is a con-
fession that we beleue to bee sa-
ued onely by the death of Iesu
Christ.

Chryſte. The hypocrite then
doth condemne hym ſelfe, doth
pronounce ſentence in hys
owne condemnation, and pro-
uoketh the anger of **G O D** vpon
hys owne head. When a
man doth not putte hys whole
conſydence in Chriſt, he can not
loue hys neyghbour with that
Chriſtian loue wherewith thys
Sacrament doth bynde hym.
Then a wycked perſon is cutte
of from his neyghbours, and ſo
he hath no parte at all in the
Churche, nor yet maye ble thys
Sacrament, but faynedly. For
when he outwardely ſheweth
hym ſelfe at this holy Table, he
confelleth to be tranſfourmed
into hys neyghbour, neuerthe-
leſſe in hys harte, he is repleny-
ſhed with hatred. For this cauſe 1. Cor. xi.
Paule

1 Cor. xi. Paule willed that a man shoul
make triall of himself, befoze he
dyd eate of thys bread, & drynk
of this cuppe. The whiche wor
des I do vnderstande after thys
sorte: that euerye one ought in
theyr proper conscience, and
with stedfast fayth, beleue that
Jesus Christ onely is theyr re
demer, and the satisfier for all
theyr sinnes. Also they ought to
declare the death of Christ, that
is, with tong openly to confesse
that, the whiche he beleueth in
hys hart. Thys is to confesse
Christ alone to be our Sauour
in daungers, troubles and all
persecutiōs of Antichrist. When
a Christian hath tasted of thys
fayth and confession, it is neces
sary befoze he receaue thys Sa
crament, that he consider in his
owne conscience, whether he be
redy

redy to geue hym selfe wholy to
the seruyce and benefyt of hys
neighbour as Christ hath done,
who is made the seruaunt of
the whole Church: whether he
be also desyrous to helpe to de-
fende and to gouerne his neigh-
bour, because he is of the fleſhe
of his owne body. Thys is that
preparation the which he ought
to haue, that myndeth to eate
the supper of the Lorde. This is
that examination wherof Paul
ſpeaketh, that he ought to make
that wyl eate of thys breade,
and drinke of this cuppe. He
that hath not this fayth and
this charitie, lette him not goo
to this supper of the Lorde: be-
cause yf that anye ſuche who is
boyde of faith and charitie, doth
preſent hym ſelfe to thys table,
he is worthe of more blame, and
becom.

becomeſh a betrayer of the body
of Chryſt. Let vs nowe conſider
what difference there is betwixt
this fyrſt and common ſayth of
the hypocrites, and of thys ſe-
conde Chriſtian ſaith. This firſt
ſayth wylleth that we ſhoulde
eate this ſupper, becauſe it is ſo
ordayned. and becauſe the body
of Chryſte is receaued. But be-
cauſe the wicked and reprobate,
and the Dyuell may haue thys
ſayth: therefore the hypocrite
doth not eate worthely the ſup-
per of the Lorde. Let vs then
leaue of thys common hypocri-
ſie, and beynge armed with
ſayth and charitie: Let vs eate
thys bread, and drynke thys cup
together with the other ſayth-
ful, chaunginge our ſelues into
our neyghbours by charitie, be-
ynge replenished with all humi-
litie,

little, of whiche we haue at this
present a rare example of oure
master Christ, which is witten
by S. John after this sort. Be-
fore the feast dai of the passouer,
Jesus vnderstandynge that his
houre was come that he muste
depart out of this life to hys fa-
ther: hauynge loued hys that
were in the world, for euer and
euer he loued thē. When supper
was done and the deuil had mo-
ued y hart of Judas of Symon
Iscarioth which betraied hym:
Jesus knowing that his father
had geuen into hys handes all
thinges, and that he came from
G O D, and that he must go to
God: he ryle from supper, put of
his garmentes, tooke a towell,
girde himselfe: after that, put
water into a basen, and be-
ganne to washe the feete of hys
disciples

John. xiii

Disciples, and to wype them
with the towell wherewith he
was gyrt. The Euangelyst doth
describe the cause wherfore the
father sent Iesu Christ into the
worlde, that by the meanes of
the crosse, he muste retourne to
hys father. Our merites then
nor our good workes, bee not of
suche pleasauntnesse that they
haue caused the sonne of god to
descende into the earth. But the
great earnest loue that he baryn
hath moued the heauenlye fa-
ther to geue vs all hys benyfites
in hys beloved Christ.

1. Ioh. iiii.

In this is made manifest the
loue of God toward vs: In that
he sent his only begotten sonne
into the worlde, that we shoul-
d lyue through him. In this doth
appeare his loue, not that we
loued god, but that he loued vs
and

and sent his sonne a propiciati-
on for our synnes. The sonne
hath folowed the loue of the fa-
ther: therefore such as were at
the first beloued, they were dere
and fauoured for euer and euer.
Our Lorde sayleth not in his
loue, albeit his Disciples ran
away & denyed hym. For al this
he departed not fro one iote of
his good wyl, & all men myght
knowe that God is true, & man
is but a lyer. It is a small men- Roma. 12
cion that John maketh of this
supper, because it was already
thoroughli described of the other
Euangelistes. Now had the de-
uyll moued the harte of Judas
Iscarioth that betrayed hym.
And Iesus vnderstandynge & his
father had layd this burden vp-
pon his shoulders, to saue al be-
leuers by the meanes of the
D.i. crosse:

crosse: he therfore gaue into his
handes the euerlastynge good
thinges, that is, lyfe, righteous-
nesse, remissio of sinnes, health,
redemption, iudgement, and re-
surrection. All these good thin-
ges were geuen into the handes
of Christe, because he hath pur-
chased them, & hath gotten the
by the crosse. This is the wyl of
my father that hath sente me,
that I shoulde not lose one of
those that he hath geuen me:
that euerye one that seeth the
sonne, & beleueth in him, maye
haue lyfe euerlastynge. When
Christ shoulde be exalted aboue
the heauens, he would first hu-
ble him self in washyng his dis-
ciples feete, geuing this for an
example, that first in this mor-
tall life we ought to be humble,
if in the other lyfe we wyl be
glori.

glorious with Iesu Chyriste. I
praye and besech you brethren,
that euery one of you consider
with deepe consideration, this
fact of humilitie of our Lord, to
the ende that we shoulde know
that he came to this extreme
basenesse to exalt vs. What ma-
ner of persōs were they (O ma-
ster) whose feete thou washed: it
was theyꝝ who betrayed thee,
denyed thee, forsoke thee in thy
danger, fled away when thou
stoodest in mosse nede of them.
Wherfore we ought to consider
in this washyng of feete, the
marueylous humilitie of oure
master, and the feruent loue he
bare towarde his enemies. It
was the maner in those dayes,
to washe straungers feete when
they were bydden to any mans
house: therfore the Lorde rebu-

ked the Pharisey which washed
not his feete. Paule would not
receaue a wydow to the seruice
of the Church, yf first she were
not knowen to be humble and
of a godly lyfe. And the Apostle
myndyng to declare this humi-
litye, sayde: *It is expedient that*
1 Tim. v. a wydowe shoulde haue w. ked
the feete of Saintes. For if any
do hūble them selues after this
sorte, as to be content with so
meane an office as to washe the
feete of Saintes, & to serue such
as haue sores and infirmities:
this is an euidente signe of a
loue that is vnfayned. He came
vnto Peter, & Peter sayd: Lorde
shalt thou washe my feet, Jesus
aunswered and said: what I do
thou knoweste not, but thou
shalt know hereafter. The wor-
des of Peter beyng considered
as

as they be in apparent, do declare great modestie, whiche in the worlde is worthy of prayse. It is a signe of ciuilitie not to suffer without great nede to be serued of a mans better. But Christ in this that he dyd, hadde occasiō, wherfore he willed that Peter should beare that seruice, although it were base. Therfore sayd Christe, thou shalt knowe hereafter Peter why I do this. At this aunswere ought Peter to haue submitted hym selfe, & suffered his feete to be washed, & to haue declared a ciuill wisdom. Therfore it may be sayd, that in Peter doth appeare the superstitious hypocrisie of our carnall nature. Peter made a conscience, and feared to declare so smal reuerence to his master, to suffer him to washe his feete.

D.iii.

But

lath. 10.

But after forgettyng all religi-
on, treading vnderfeet both the
loue and reuerence to his deare
master, with an othe forsoke
hym when he ought to haue cō-
fessed hym. Chryst hath saide: he
that wyll not confesse me before
men, I wyll not confesse him in
the presence of my father. Peter
made smal accompt of the com-
maundement of God, denyed his
master, makynge lytle conscience
to swere falsely, with grete
shame and ignominie to Iesu
Christ: yet he after made a con-
science, and thought it sinne to
suffer his master to walsh his
feete. Thus doth our naturall
hipotrisie: it reuerenceth Christ
and wyll honour hym where is
no nede: And agaynst his com-
maundement he wyll after make
small accompt of that true reli-
gion

gion, wherwith god wyl be ser-
ued and worshipped. Our reaso
knoweth not the cause of Gods
worke, nor yet can not knowe
them if the spirite of the Lorde
do not make manifest these se-
cretes. Therfore Peter not kno-
wying but as man, stroue with
his master, and sayd, thou shalt
neuer washe my feete. Peter
doth not only declare hym selfe
contentious, but yf we consider
the answer, we shall fynde
Peter a great blasphemier. The
master had sayde before to his
disciples, that it was not with-
out cause that he washed theyr
feete. Therfore Peter being ob-
stinate, & resisting that he shuld
not washe his feete at all, shew-
ed him selfe to be wiser then his
master. And the answer of Pe-
ter hath this vnderstandynge.

Albeit

Albeit thou art my master, yet
for all that thou shalte pardon
me : for in this doyng thou de-
claredst thy selfe to haue smal ex-
perience touching wordly thin-
ges. I know by experience it is
not decent the seruauent shoulde
be serued of his master : so that
thy fact master doth gaynesaye
the polytrike order of the world.
And this that I do is done poli-
tically. In Peter is declared a
zele of the honour of God : but
this deuotion was not ground-
ed in the word of God. Lette vs see
what answer the wisdom of
God doth make to Peter. If I
shall not washe thy feete, thou
shalt haue no parte with me.
Christ contendeth not with Pe-
ter, for that he shuld not be wil-
full and wyle in his owne con-
ceite. What shall we saye to the
an-

aunſwere of our Lord? ah is it
ſo great a matter to waſhe feet?
was not Judas feete waſhed?
yet he had no part with Chriſt:
it is verie true his feete were
waſhed, but not after that ſorte
as Chriſt doth here declare in
this Goſpell.

The aunſwere of Chriſt is this.
Peter hath not wel vnderſtand
my office, nor yet vnderſtandeth
not howe needeful my ſeruyce is
to all the whole worlde. O thou
fantastical man, why doeſt thou
beleue þat I am a Meſſias, a car-
nall king, a monarche of all the
worlde, to whom all nations
ſhould be ſubiect, thou thinkeſt
to ſerue this Meſſias, but Peter
thou arte deceaued. For if I do
not fyrſt ſerue thee, thou ſhalt
neuer ſerue me: yf I do not fyrſt
ſaue thee, thou ſhalt neuer come
to be ſaued, if I do not fyrſt ſhed
my

my bloud for thee, yf I do not
first wash thy sinnes, thou shalt
neuer be saued, nor yet haue any
porcion with me. These wordes
of Iesu Christ, yf I walke not
thy fete, thou shalt haue no por-
tion with me: Albeit they bee
few, and appeare simply, yet for
all that, if we cōsider them depe-
ly, we shall fynde that they de-
stroy all false and cloked religi-
on. Although there bee many a-
mongest the Jewes, which lyue
honestly, yet for all that they be
not saued in the bloud of christ,
nor yet haue they no part with
him. The Turkes albeit they
say they serue god aboue, & glo-
ry that they haue the true reli-
gion, and shewe with outwarde
ceremonies, a cloked holynes:
yet they obtayne not remission
of their sinnes, because they be
not washed in y^e bloud of Christ.

Our

Our hypocrites although they
doe manye good workes, yet be-
cause they thynke to be washed
in theyr owne merites, and not
in the bloud of Christ: Therfore
such hypocrites haue no portion
with Christ at al. But let vs re-
turne to Peter who said: O lord
not only my fete, but my hands
and head also. At the first Peter
was very obstinate, and would
not suffer hys master to washe
his fete, but now he would haue
him to doe more then was fyrst
commaunded. The selfe same
thinge we se nowe to be done in
many, who when they perceauie
the seueritie of the law, and the
bonde which we are bounde in,
they do as Peter dyd, they wyl
not only obserue the commaun-
dement of god, but they finde of
theyr owne workes besydes the
worde of God. Therefore they
thinke

thinke to merite remission of sin-
nes, partly by the merite of Je-
su Christ, and partly by the me-
rite of their owne worke. Such
be lyke Peter, for they wyl not
only do that that god commaū-
deth, but thei wil of their owne
heades finde out other merites,
wherby to deserue lyfe euerlast-
ynge. Peter not walkyng in the
kinges high way, Jesus said vn-
to hym: he that is washed, hath
no nede to washe any parte, but
his fete, and than he is al cleane.
Our master reprovēd the unskil-
fulnes of Peter by the common
custome of these dayes. For such
as be washed in a bathe, when
thei go forth, they set their feete
vpon the ground: And nede not
after to washe anye thyng but
theyr feete. When any was byd-
den to feast to the Jewes, it was
onely nedeful to washe the fete,
because

because they vsed to eate byppon
beddes: As nowe emongest vs,
when any is biddē to feast, it is
only nedeful to wash theyr han-
des, for al' elles is cleane. But
Christ by this matter wyl infer
a matter of more importaunce, &
not only reprehend the incuili-
tie of Peter. All they whiche by
fayth be made cleane & pure, all
such be al' wholly censed in Jesu
Christ, because he sayth hath as-
sured the of the purenes & holy-
nes of Jesu Christ. There is no
damnation to those that be en-
grafted in Jesu Christ: with all
this therfore is iustified the sin-
ner, & yet hath he his feete mye-
red, the which continually haue
nede to be censed.

The feete be the carnal desires
and the remanentes of the olde
man, the which ought continu-
ally to be chastened and mortifi-
ed.

ed. The Christian in Chryste is
wholy cleane: but in him self he
hys filthy, foule, & ful of carnal
desires. And although he is not
therfore condemned, yet he hath
sinnes, the which were nedeful
to bee washed away: whylest
therefore we lyue in this myery
lyfe, we haue nede to haue oure
feete washed. That is, to walke
in the spirite, & not in the fleshe,
because a Christian oughte to
serue with his mynde the lawe
of god, therfore ought he to take
good hede not to serue the lawe
of sinne. When our master had
washed hys Disciples feete, he
toke agayne his garmentes, sat
him down, and said vnto them:
you call me master and lorde, so
say you well, for so I am. If I
then beinge lorde & master haue
washed your fete, you ought al-
so to washe one anothers feete,
because

because I haue geue you an ex-
ample, that as I haue done euē
so do ye. The lord hath now de-
clared y^e cause that moued hym
to take in hand so meane an en-
terpryse in the world. The Apo-
stles did thinke, that Iesus christ
ought to be the worldly messias
that was looked for of y^e Jewes,
that shoulde be a kinge and mo-
narche of the whole world. Our
Lorde had often preached vnto
them, that hys kyngdome was
spirituall and not terrestriall, &
that they shoulde not set their se-
licitie beneth in the earth. For
to confirme therfore the trueth
of this his prechyng, he did this
bale and meane offyce to washe
his disciples feete. And our lord
deferred this fact vntill his last
supper, for that hys doctryne
shoulde be moze freshe in memo-
rie in our mindes, being done at
a tyme

a tyme moſte worthy of remem-
braunce. I haue given you an
example that you ſhoulde do as
you haue ſene me to doe: you
thynke that I am come into
this world to enioye an earthly
kingdome, you deceaue your
ſelues. Therefore caſte of from
you al felicitie that the world
can promyſe you: take example
by me that am made your ſer-
uaunt. Thus followe my path
and ſoteſteppes, be ſeruauntes
of all men, but be ſaythfull.
This onely ſayeth Paule is re-
quired in the miniſters of the
goſpel, that they be ſaythfull in
their doctrine: none then ſhall
glozy in man, we ſhal onely glo-
ry in Jeſu Chriſt who is the true
hode of our ſoules. To whom be
honour, power and glozy for
euer and euer. Amen

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